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West Chester University

Higher Education Policy and Student Affairs

THESIS



Severing Ties with Traditional Service-Learning in a
Neoliberal Society: Implementing Transformational Service
through Moral Reasoning, Feminist Ethics Pedagogy, and
Critical Consciousness

Abigail Demcher

May 2021

Severing Ties with Traditional Service-Learning in a Neoliberal Society: Implementing
Transformational Service through Moral Reasoning, Feminist Ethics Pedagogy, and Critical
Consciousness

A Thesis

Presented to the Faculty of the

Department of Educational Foundations & Policy Studies

West Chester University

West Chester, Pennsylvania

In Partial Fulfillment of the Requirements for the

Degree of

Higher Education Policy and Student Affairs

By

Abigail Demcher

May 2021

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Dedication

I dedicate this work to my younger sister. You have always been the one to lift me up and without your love and motivation I wouldn't be where I am.

Acknowledgements

I want to acknowledge the support and guidance I received throughout this journey. I am happy I made such an impactful decision when committing to this program. I am grateful for those who had my back along the way: Dr. Jacqueline S. Hodes, Dr. Orkideh Mohajeri, Dr. Jason Wozniak, Dr. Sara E. Hinkle, Amanda Thomas, M.Ed., and Devan Zgleszewski, M.S. I especially want to thank my HEPSA crew: Heather Mitchell, M.S., Jordan Burick, M.S., Elissa Wingfield, M.S., Delaney Logan, M.S., and Lezlie Blair, M.S. I extend a sincere thanks to my friends and family who have always encouraged me to be myself and listen without judgement.

Abstract

This thesis critiques traditional service-learning from a neoliberal perspective. More specifically, I address how whiteness and competitiveness insert themselves into traditional service-learning in colleges and universities revealing their connection to neoliberalism. This Critical Action Research thesis explores reaching Transformational Service through models and theories of moral reasoning, feminist ethics pedagogy, and critical consciousness. In this thesis I propose a Social Change and Awareness Pilot Program for fourth-year students, which will impel them to understand and target their passions of social justice and dispel toxic traditional-service-learning ideologies. Solid leadership of this program would involve long-term collaboration and effective communication with communities, critical thinking, reflection, and moral reasoning. I propose an evaluation that focuses on pre-surveys, post-surveys, and narratives. This topic and intervention are significant because traditional service-learning has negatively warped volunteerism within the college environment by upholding whiteness, while imposing neoliberal values on students. Service remains a valuable arena for individual development during the undergraduate years, but it needs to be re-evaluated to match up with underlying structural social justice issues and to meet the needs of communities.

Keywords: service-learning, neoliberalism, whiteness, moral development, feminist ethics, critical consciousness

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Chapter 1: Introduction

Throughout this chapter, I discuss my positionality and trace my life experiences, linking them to the reason I have chosen to write about this specific concern. This chapter is divided into three portions. The first portion unpacks my personal undergraduate encounters with Queer Theory and my involvement throughout college and how both of these experiences helped shape my identity and relationship to this concern. The second portion transitions into my involvement in service-learning and how I have perceived service over the years. Lastly, the third portion explores the concepts of neoliberalism and whiteness and how they influenced my experience in service-learning and motivated me to critique traditional service-learning.

My thesis exposes the deep neoliberally-rooted issues within traditional service-learning and how, as educators, we need to recognize this, and instead implement Transformational Service through moral reasoning, feminist ethics pedagogy, and critical consciousness. I name the concept of Transformational Service because I want to bring attention to its intentional goal of change in service-learning. Service-learning and community service work were first introduced to higher education in the 1980s as a method to prepare students for active citizenship and play a role in collective democracy. The impact that service-learning has had on higher education is significant because it has shaped the way we view volunteerism within the college environment and beyond.

Now, with the added pressure of social media, young adults are seeing volunteerism marketed as a resume-filler or a career enhancement. The marketing that plays into attracting students to volunteer almost always comes from the complacency of the have - have not paradigm, which creates a power difference gap between the serving end and receiving end, highlighting societal privilege. Service-learning is typically perceived by students as an

opportunity to boost their resumes and increase individual human capital, which is embedded in privilege.

Mitchell (2012) explained that service-learning is rooted on a pedagogy of whiteness¹, which is a result of oppression, racism, privilege, and the reproduction of inequality. A pedagogy of whiteness is understanding that service-learning in higher education is mostly influenced by white faculty with white students at predominantly white institutions. This pedagogy of whiteness in service-learning favors white individuals (Mitchell, 2012). It is known that service-learning plays a large role in the area where whiteness dominates, and people of color (POC) are continually isolated. This concept of benefiting from whiteness by serving in communities is an example of self-capital in a neoliberal reality (Cann & McCloskey, 2017).

This is a concern for all citizens because it distorts the reason we engage in civic engagement and volunteerism. Continuing the pattern of short-term volunteerism culture promotes neoliberal concepts that feed into the pedagogy of whiteness, individualism, and hegemonic values. All of these concepts are detrimental to service and will continue to deface civic engagement unless traditional service-learning is replaced with transformational civic engagement.

Queer Theory and Identity

In this section I discuss the impact that Queer theory had on my undergraduate experience and how it was a spiritually freeing time for me. Having spent my entire high school

¹ Whiteness is a reoccurring theme in service-learning that highlights the imbalance of power that perpetuates oppression of individuals who are not white. This division creates a savior complex around white individuals which reinforces privilege and traditional hierarchal standards. Whiteness is lowercase throughout this paper – except when a sentence or heading begins with the word – in order to de-emphasize its impact. Having whiteness lowercase throughout this paper is a form of mental expression on how whiteness slithers its way into everthing to create separation and enforce an unseen power that keeps intruding where it doesn't belong.

career in the closet, regulated by compulsory heterosexuality, this felt like a time where I did not have to hold back who I was. I was most drawn to the waves of feminism and my gender studies courses. The word “queer” was used positively, and it was the only real space I felt comfortable expressing my perspective or experiences. The most refreshing aspect of these courses was that I never felt like an outsider and I learned about people and movements who did not align with the dominant socially constructed identities. Patton et al. (2016) explained that “Queer theory also illuminates the manner in which power structures unfold and reinforce ideas of normativity to maintain dominant and marginalized groups” (p. 33). Finally, I was being taught something that was not branching off patriarchal, oppressive, and marginalizing systems of force. It was empowering to exist in a space where judgement and labels were absent, and fluidity was welcome.

Being educated on Queer theory in college made me want to be more engaged in politics, understand power structures, and provided me with methods on how to challenge “dominant epistemological and ontological structures in student development” (Patton et al., 2016, p. 33). Queer theory was not just another monotonous lecture; it was an awakening inside and outside the classroom. Queer theory opened me up to challenge dominant societal expectations and aided me in accepting the fluctuation of identity. Queer theory has guided me to think outside traditional ideologies and challenge those that hurt individuals and communities. During my graduate studies I also applied this paradigm, with a special focus on identifying threats within service-learning and volunteerism.

Student Involvement: Quality vs. Quantity

This section discusses how my student involvement history frames part of my outlook on my thematic concern. I chose this concern because my undergraduate experience was shaped

predominantly by the way I involved myself in co-curricular opportunities, particularly service-related activities. As a student who was and still is very passionate about student involvement, Alexander Astin's (1984) theory resonates with how I conducted myself in my undergraduate experience. This theory focused on behavior rather than the thoughts or feelings of the student, which exemplifies how impulsive I was when it came to involvement (Patton et al., 2016). I felt the need to join any organization that attracted me, but I did not think genuinely about how much dedication and critical thought I would need to expend in order to reach actual growth. As a theory that examines the active factors that facilitate development, rather than examining the end result of developmental growth, Astin's (1984) work fits with the way I approached my own involvement.

Astin's (1984) theory of student involvement includes five statements and most of them align with my timeline of involvement during my undergraduate experience, but the one that highlights my involvement the most is his fourth point: "The amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in that program" (p. 298). When I first arrived at college, I wanted my hands in everything, neglecting quality over quantity. It took me at least a year to realize that if I wanted to benefit from an experience, I needed to focus my time, energy, and passion into that particular activity for it to have some effect on my development. Admittedly, I was guilty of "the resume mentality" – that is upping on involvement to appear accomplished on a resume -- because at the time I was mostly concerned with self-capital and how I can sell my experiences to prospective future employers. This is a more transactional perspective on the human experience.

During my undergraduate years, I held involvement in service activities a top priority. I

became an integral part of the university's student service organization, which was one of the only avenues at my university to get involved in service. We collaborated with the usual community partners such as animal shelters, psychiatric hospitals, and local environmental groups. We continued relationships with these groups, but the commitment level from students to remain engaged in service was always short-term. I noticed that the altruistic connection I was looking for did not exist in the service I was engaging in. This was all surface volunteerism, which at the time I did not completely understand. I did not see what I was really doing, which was reproducing the very thing that I now see as a threat in civic engagement.

The Definition of "Service"

To better grasp my experience with service, I will discuss how my perception of it has fluctuated over time. Even before attending my undergraduate institution, I was commended for my involvement in service during my high school experience. Most individuals had no idea what service I was involved in and how I delivered it. The only concept that mattered to others was that I was a "kid who loved to give back." As a white, cisgender female, this reaffirming compliment was taken with gratitude and I continued to do what I thought was helping communities. I was just another privileged white girl thinking she could make a difference in something but didn't care what. Reflecting on this, it felt exclusively like social-capital gain and part of me was engaging in service so I would look like a model citizen.

The term "service-learning" and how I've defined it throughout my life has evolved. When I was in high school, it wasn't referred to as "service -learning"; it was primarily short spurt volunteering but make it fun. The experiences I had in volunteering did not purely benefit the party on the receiving end, but was supposed to be enjoyable for all. Looking back at this perspective now, it feels toxic. Service is not always smiles and high-fives; as a matter of fact, it

is quite the opposite. Service should be hard and uncomfortable and ask the questions that need to be asked while examining your own positionality and privilege in the moment. “Service-learning can cultivate an orientation toward the welfare of others characterized by a sense of mutualistic interdependence rather than competitive individualism” (Karlberg, 2005, p. 18). Karlberg’s description of service highlights that service-learning can be toxic but it also has a positive side that focuses on collectivism rather than competition. An individualist is more motivated by personal rewards and benefits, whereas the collectivist is usually motivated by group values and what is moral.

Neoliberalism and Competitiveness: Alternative Break

Throughout this section I depict how my graduate assistantship experience ultimately motivated me to want to look more deeply into the issues of neoliberalism and competitiveness in service-learning. I was able to draw connections between neoliberalism and service-learning when I was the graduate assistant for the Alternative Break Program. Working in an office that acts as a hub for students to engage in volunteer opportunities showed me how little effort and time some students think service entails. The usual student crowds would come into the office and ask any of the following questions: *How can I fulfill my required service hours? Can we combine our hours to meet expectations? Are there any soup kitchens I can volunteer at just once?* Most of these questions were centered around the quickest and easiest ways to fulfill service expectations for those involved in student organizations. Time after time, we would see students searching for the least amount of work and commitment as possible in order to meet their obligations to their organizations, and I would cringe internally when they thought service was cleaning up trash on a single street block. They wanted their hours met and completed before one of us in the office could give them a better understanding of service. This boasted an

aspect of competitiveness and how much students could accomplish in the shortest amount of time.

As the graduate assistant for the Alternative Break Program, I was able to interact with students who did want a more invested experience, but this program too had its concerns. Alternative Break is a comprehensive program that uses the Active Citizen Continuum model to teach students what active citizenship is and the difference between charity and justice. This program mimics Break Away, a nonprofit organization devoted to supporting these programs and build a society of active citizens. Leading with models from this organization was helpful in training students on active citizenship, however, it was easy for students to fall into the voluntourism mindset and loose connection to how their privilege is perceived by the receiving end of the service. Voluntourism is a combination of traveling and serving, but mostly for enjoyment, which results in exploiting individuals, cultures, and lifestyles. Voluntourism can have oppressive effects on a community by taking advantage of vital resources for leisure. As I got deeper into the program and started meeting more students who were invested in participating in these Alternative Break trips, I noticed most of them critiquing the itineraries I developed. Students expressed that the itineraries did not include enough “free time” or activities where they could explore the area. This was concerning because all of the students knew what they were signing up for: A complete service immersion experience where comfort levels will be pushed and challenged. This was not supposed to be viewed as an entitlement to leisure, and the fact that I had to reiterate that so far into the process concerned me greatly and made me question if the program was even doing what it was set out to do.

Pedagogy of Whiteness

After experiencing the neoliberal flaws firsthand in service-learning and Alternative

Break, I came to increasingly recognize the pervasiveness of whiteness dominating in service-learning. This section further explains the relationship between whiteness and service-learning. Whiteness is a conceptual framework to contextualize how individuals implement and engage in service-learning as well as an invisible structure that emphasizes power and control (Mitchell, 2012). The inherent white attitude I held when I was volunteering with the organizations I mentioned above led me to believe I was helping, when really, I most likely was stoking the fires of the have-not paradigm, while reproducing the systemic problems I originally thought I was helping to change. Reflecting back on those volunteer experiences, I see that I thought I was doing the moral thing, however almost every experience was short-term and forced upon the community. We didn't ask what was needed. We just did what we always knew, which was to enter a community assuming we knew what they needed and forced that service upon them. This is the opposite of serving your community.

As a white person who attended a predominantly white institution, I was cut off from seeing the full and often ugly picture of volunteering, particularly how it is built on a pedagogy of whiteness. The service organization that I was a part of was white dominated and strictly all women identifying individuals. However, I was totally ignorant about terms like voluntourism, white savior complex, and colonialism because I was constantly surrounded by people who were almost exactly like me racially and socioeconomically. It took some time to realize that the quality of volunteer work can be compromised based on the community that is being "served". It is vital to understand that dominant Western culture has a long history of assuming what is good or what the right thing to do is. This Western world view of volunteering is another way to seek control of maintaining the have-not paradigm, rendering volunteerism as a threat to equity and morality.

Preview of Thesis

This Critical Action Research thesis examines how traditional service-learning sustains neoliberal ideologies of whiteness and competition, perpetuating a problematic complacency towards service and volunteerism. I will be exploring methods in reaching Transformational Service through models and theories of moral reasoning, feminist ethics pedagogy, and critical consciousness. The main components of my literature review involve three domains, which are moral development and imagination, whiteness, and the critical role of sustainability within service-learning. My proposed intervention will consist of a pilot program for fourth year students who will be able to refer to this program as a capstone project upon graduation. Students at this stage will be able to apply their knowledge from previous undergraduate and real-life experiences, encouraged to focus on their passions within the community that revolve around social justice, sustainable, and peace pursuits through an immersed program. The program is focused on fourth year students because part of the intervention's evaluation method follows students after the completion of the program to track their continuation as active citizens. This pilot program is a year-long commitment to aid students in understanding how service-learning is rooted in a pedagogy of whiteness. It will simultaneously target their passions of social justice while translating their work through service-learning by incorporating critical consciousness, feminist ethics, and moral imagination into the work. The pilot program's goal is to understand the students' value of service-learning and draw out connections to empathy, reflection, and moral reasoning, from the students rather than the neoliberal ways of competitiveness within higher education. I propose an evaluation and assessment plan that focuses on pre-surveys, post-surveys, interviews, and narratives of all stakeholders involved in the program.

Chapter 2: Theoretical Frameworks

In this chapter, I discuss my philosophy of education and the importance of Critical Action Research methodology in exploring the topic of my thesis proposal. My philosophical perspective on higher education only began after reading and contemplating the work of several well-known educational philosophers, examining historical movements across stretches of time within higher education, and critically thinking about my own personal relationship to those philosophers and events. Having been educated continuously through the lens of Western cultural appropriation, I was not privy to the philosophical educational perspectives that I was being introduced to. My newly evolving philosophy of higher education includes attention to intention and purpose, accessibility and cultural revolution, and dispelling hierarchal structures, and how these concepts can move forward through collaborative democratic work and deconstructionism. Pairing Critical Action Research with my thematic concern will highlight the significant critiques of my concern and increase social justice and the advancement of Transformational Service. Critical Action Research will be a leading paradigm in the successful implementation of my intervention because it reinforces the importance of reflection and collaborative approaches to research practices, which are both repeating factors in my intervention.

Purpose of Education

Below, I discuss the purpose of education in this section from my personal lived experience. Throughout my life, I have been taught that education is a necessity for minds to expand and develop. Therefore, the purpose of education tends to always circle around the youth, ensuring their developmental growth. However, I believe the purpose of education should not only focus on young individuals, but all individuals. The mind is a fluid and flexible place and

focusing on educating strictly young people cuts off that fluid process. Education should inform all ages of life because individuals are constantly exposed to the social elements of life such as politics, economics, and other social science stimuli. Education is something that can happen anywhere at any time, not limited to a classroom or lecture hall (Freire, 1970). There's no set universal definition for the purpose of education, but it should be perceived as an opportunity to grow individually and or grow with a community with new knowledge. Education has many faces to it and expands beyond the academic stance.

Most educational experiences individuals receive throughout their lives are somewhat involuntary where there is a teacher and a student, and there is an immediate division of power between the parties. Rather than focusing on the wedge of that division between the teacher and the student, the purpose of education should pivot to collaborative strategies of knowledge (Freire, 1970). As children, we are placed into schools and told what we need to know, but the learning process and timeline differs from person to person. Some take part in education purely for personal and social gain to reach higher levels of hierarchy, but the nature of education should not be used menacingly or selfishly. The purpose of education should desert the ego and focus on holistic knowledge to better understand and transform systemic barriers. Regardless of background, all individuals have the right to engage in education and obtain all sorts of knowledge. There should never be a circumstance where one is turned away from knowledge simply because of their history or social status. That said, educational experiences should be lived with intention and take into consideration internal conditions and epistemology, otherwise the process is forced and may lead to a mis-educative experience.

Dewey (1938) defines mis-educative experiences as experiences that stunt growth or lead to a dead end. Higher education is affected directly by the lived experience because almost all

individuals encounter different obstacles that stem from identity-based marginalization and or oppression, which then that feeling is carried into the next educational experience. Therefore, if you have an educational experience that distorts further experiences, such as being forced to memorize the dates of U.S. presidents rather than forming an understanding of the impact those individuals had on society, this could serve as the beginning of a long continuation of distorted experiences that leave learners feeling deterred, jaded, and miseducated in general.

Focusing on a positive educational experience ensures that all parties involved in the experience have equal rights in experiencing objectives and internal conditions. It is a reflective outlook on what could be and allows for the interaction to flow into a continuous stream of experience. Experience is ongoing and the continuity of its course is extremely important. Dewey (1938) thought of experience as a journey rather than a one-off life event. When viewing experiences as journeys, there is a deeper quality in the interaction while getting the most out of the experience. This perspective expands experiences and opens possibilities of more interaction rather than narrowing it.

From my experience, a single interaction or lack thereof can have a lasting effect on an individual, especially in education. Individuals' potentialities are endless in positive educational experiences and inspire future learners, producing more positive experiences. In order for educational experiences to be positive, collaborative work is necessary and it should be done democratically, respecting all parties involved and understanding that there is no dominant presence.

Elementary Education & Secondary Education

This section presents my perspective on the contrasting purposes of elementary and secondary education. Forming educational value around each level of education is something I

never thought to segment out because I have looked at education as a continual process that blends stages of learning into one big experience. In understanding the purpose of elementary education, there is a central focus on absorbing foundational concepts and being able to regurgitate the information back. This “listen and repeat” pattern is somewhat of an introduction into what being a citizen of the United States is, how we conduct ourselves in society, and where we realize what is right and what is wrong. I see elementary education as the basic initiation into society and where individuals are launched into understanding social interaction and culture in order to one day form opinions and understandings.

Secondary education is the next phase after elementary education, and it advances the knowledge that is learned at a young age, layering in more complicated educational areas that invite more meaning-making and application to real life events and experiences. Since secondary education typically refers to high school, the transitional importance from elementary to secondary education is a leap from regurgitating information to weaving our own understanding of what was learned. This is important because the educational process affects people differently because of their diverse lived experiences, causing them to digest educational information in contrasting ways. Education is a formative process that occurs internally and externally. “The more definitely and sincerely it is held that education is a development within, by and for experience, the more important it is that there shall be clear conceptions of what experience is” (Dewey, 1938, pp. 62-63). Each level of education is a stepping stool to prepare for the next educational journey to come. The purpose of education and the purpose of higher education hold firm similarities, but I believe there is a bridge into higher education that establishes the deeper intuitive goals of education.

Purpose of Higher Education

In this section, I cover the overarching purpose of higher education. Specifically, I consider the position of power that education holds and how it can be used to deconstruct and interpret history. Recognizing the power of education and using it collectively can also lead to dispelling hierarchal structures in higher education. All of these values can contribute to furthering higher education and steer it in a more progressively restorative direction.

hooks' (1993) discussion on "a lack of meaningful access to the truth" (p. 29) is helpful here. A lot of our educational issues and worldviews are created by this lack of access to truth. According to hooks (1993):

That is to say, individuals are not just presented untruths, but told them in a manner that enables most effective communication. When this collective cultural consumption of and attachment to misinformation is coupled with the layers of lying individuals do in their personal lives, our capacity to face reality is severely diminished as is our will to intervene and change unjust circumstances. (p. 29)

hooks calls for the deconstruction of old epistemologies of the university, which means realizing that chaos is bound to happen, and it should be embraced, not hushed. There needs to be a cultural revolution for higher education to stop replicating patterns of ideological marginalization. The issues of oppression need to be discussed and unpacked; not just acknowledged. The reteaching of what events truly took place when the building of the higher education system was in play needs to be taught in early education.

There is a shift in education when an individual learns to unpack old epistemologies and gain further perspective of histories. During this point of educational revival, individuals are able to tap into and understand their moral values on an expansive level. This transition invites room

for moral growth and developing moral capacity. The development of moral capacity can happen when people commit to halting ways that harm society and contribute to methods of creating more equitable systems.

One thing that is developed during postsecondary education is one's moral capacity. My thesis focuses on this area, particularly the role of service-learning in supporting and growing moral imagination. Scholars such as Kohlberg, Gilligan, and Dewey all share insights that I link to the development of moral imagination. This will be discussed in detail in Chapter 3, but briefly, Kohlberg (1976) argues that individuals can reach moral growth when they start merging their pre-existing thoughts and conditions with new perspectives, creating that cognitive disequilibrium. Gilligan (1982) adds that the feminist ethic of care should not be disregarded as a critical part of our moral capabilities, and Dewey (1998) argues that imagination leads to growth in vision from a single fixed solution to multiple potentialities through centering processes of inquiry, reflection, and interaction. These insights are important because they all display how moral capacity can shape experiences, particularly in service-learning because it emphasizes inquiry, reflection, and interaction.

Academic and Co-Curricular Experience

In this section, I briefly explore how neither the co-curricular and academic experience can act alone successfully without the other. In order for students to balance and expand their development, both academics and co-curriculars hold equal importance. If only one of these elements in education is focused on and the other is neglected, then the student will be missing an entire set of skills that could further their knowledge. As most institutions stress student development, a co-curricular transcript provides students the opportunity to list their higher education experiences on an official document. This contributes to the identity of students. The

co-curricular transcript could be seen as another form of measurement and comparison between students, increasing the competitive nature of college, but it could also be beneficial for students in the next steps they choose to take preparing for a career. The benefits of a co-curricular transcript deliver more opportunity for students to record their involvement and commitment in co-curricular activities. If co-curricular experiences bring positive change to students' lives, then it should receive as much attention as academic experiences do.

The common goal for most Student Affairs professionals and those who are passionate about higher education and the future of our world is transformation. This is a word that we hear often in Student Affairs. We aim to unveil, unpack, and transform traditional oppressive ideologies and practices that society has adopted. Student Affairs professionals should connect to the work of creating a just and sustainable world by pushing boundaries that create problematic structures in higher education. Being good company to students is one small way to set positive patterns for Student Affairs professionals. Without support and some guidance, transformation is seemingly impossible, therefore supporting students and colleagues in higher education and sometimes in personal life is vital to reach change. Student Affairs folks should stand for redistribution and every person having equitable access to education, natural resources, quality healthcare, affordable and safe housing, and clean food, water, and air.

Defining Critical Action Research

Critical Action Research (CAR) is the methodology used to frame the development and operation of my programmatic intervention. CAR involves all parties in the research being performed. It is a method that proposes change and minimizes inequalities within structures and introduces collaborative means of gathering quantitative and qualitative data. Of all research methods, Critical Action Research is among the most involved. Kemmis and McTaggart (1988)

define Critical Action Research, emphasizing collective participation and how the research should be self-reflective in nature for all stakeholders. It highlights the social component to Critical Action Research and seeing things through an objective lens. “Critical participatory action research aims at gaining a dialectical perspective on practice in both dimensions together (from outside and inside perspectives on individual participants and the social construction of their practice)” (Kemmis, 2008, p. 123).

Overall, Critical Action Research encourages and creates experiences for individuals to better understand “the self as constructed through developmental-historical, cultural-discursive, social and material-economic interactions between people” (Kemmis, 2008, p. 126). As a communicative individual, I value Critical Action Research and prefer its habits over other research methods. Critical Action Research is committed to communicative and transformative action, inclusivity, and collectivism.

Critical Action Research as a Framework

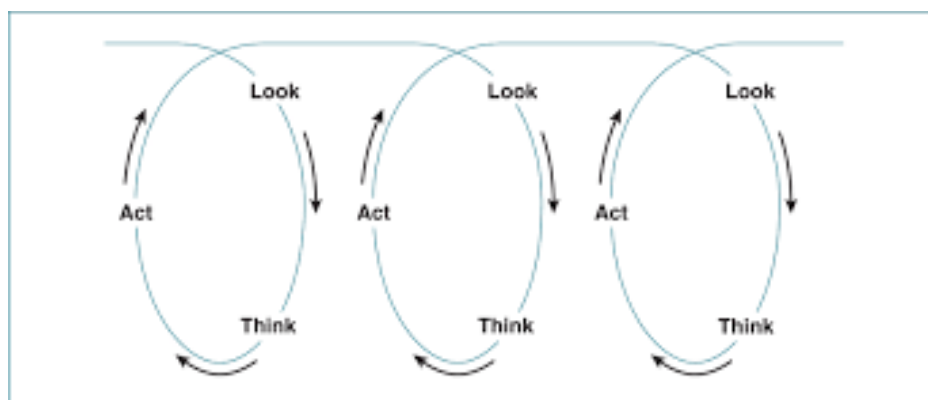
Critical Action Research puts heavy emphasis on change and fluidity of models of structures. It is an important framework to use for Higher Education and Student Affairs practices because it continues to improve the world through curiosity and works to reveal and acknowledge privilege. CAR asks questions with humility and objectivity to reach higher levels of equity. The holistic view that Critical Action Research holds impacts higher education on all levels of student development. When Critical Action Research is used in higher education, it teaches effective reflection practices. “What defines the effective reflective practitioner is more of a set of attitudes towards practice based upon broader understandings of self, society, and moral purposes” (Leitch & Day, 2000, p. 181).

As a holistic practice, Critical Action Research “reaches beyond the boundaries of

academic institutions by engaging the relevant stakeholders in a problem no matter their social or geographical location” (Greenwood, 2012, p. 121). The collective approach in Critical Action Research is important to Higher Education and Student Affairs because collaboration among faculty, staff, and students in a college environment is pertinent to the on campus/online experience. The Action Research Interacting Spiral introduced by Kemmis and McTaggart (1999) below demonstrates the routine of continually recycling the constant process of observation, reflection, and action. We know that Critical Action Research is not a clean-cut process of start to finish and it encompasses repeating similar processes to re-analyze and modify different activities to gain a more dynamic understanding of data (Stringer, E. T., 2014).

Figure 1

Action Research Interacting Spiral



Critical Action Research engages participants to be active in their learning, and reflective in their own and others’ perspectives while expanding their viewpoints and applying new understandings to their own lives. Experiential learning incorporates collective decision making and helps partnerships grow that can advance student learning and development.

Critical Action Research and Thematic Concern

Change is a foundation of Critical Action Research (2014) and it is directly correlated

with my thematic concern because service and social justice are under the same umbrella. They go hand in hand with each other by collaborating with communities to advocate for change. Analyzing my thematic concern through a Critical Action Research lens will only aid my intervention and assist in providing realistic change to service-learning and its issues. A model of Critical Action Research that I will be utilizing to assess my intervention is a conceptually clustered matrix to bring together all of the stakeholders in the summary of my analysis. The many ways that Critical Action Research can be expressed is significant in relation to my thematic concern. Because data from my intervention will be measured through layers of expression such as storytelling, narrative writing, and other reflective practices, Critical Action Research ultimately aims to improve educational practices and outcomes for all issues and obstacles within higher education. When analyzing data, it will be important for me to revisit the expectations of the initial intervention.

As my intervention involves community-based participatory research, one of the main goals of the experience is to democratize knowledge production by engaging communities and active citizens in the process. Acknowledging positionality is extremely important in Critical Action Research and my thematic concern reiterates that checking in on your own privilege is a significant step before entering a community as an outsider. As my thematic concern critiques how service-learning hovers in a pedagogy of whiteness, the higher education structure itself is manipulated by white people. Both systems involve looking through a critical lens in order to analyze historical events that continue to ideologically reproduce due to whiteness. Viewing my thematic concern through a critical lens increases the probability of my intervention's goals to be met. With my intervention's outcomes being highly collaborative, Critical Action Research aids in democratic processes and developing relationship-building skills.

To tie Critical Action Research into my thematic concern, I plan to include qualitative data that can contribute to the methods of describing the potentiality of my intervention. I want to incorporate elements of the Backward Design model (1998) in order to set realistic learning outcomes, a Logic Model to see how my intervention correlates with Critical Action Research methods in a fluid manner, and finally an Evaluation Matrix to highlight narratives and reflections through a qualitative code book. From a sequential perspective, the Logic Model may help me to execute my intervention in a more continuous flow, considering the program is long-term. Being that my intervention is primarily focused on students and community members, describing the position of all participants is extremely important, therefore I plan to utilize a context map to analyze the interrelationships between all individuals and groups that make up the contexts of individual actions.

Chapter 3: Literature Review

In this chapter, I go into detail about the origin and historical context of service-learning and how it relates to Student Affairs and higher education. I will then discuss relevant factors from the areas of Identity Development and Sustainability and how facets of them intersect with my thematic concern. To better understand the state of my thematic concern, I will review the current discourse communicated in service-learning as well as best practices addressing my concern. Finally, I will discuss what I learned from my internship, work, and professional experiences that shape my concern and intervention.

The Origin of Service-Learning

I begin this section by exploring where service-learning started and what societal factors effected its path. In the early 1980s, Frank Newman, a leader from the Carnegie Foundation for the Advancement of Teaching, recommended an innovative way to promote community service by advancing civic engagement learning. Newman stated, “the most critical demand is to restore to higher education its original purpose of preparing graduates for a life of involved and committed citizenship ... The advancement of civic learning, therefore, must become higher education’s most central goal” (Saltmarsh, 2005, p. 50). Civic engagement through service-learning is necessary for students to understand how they can collectively engage in democracy for the betterment of a more humanitarian society. During the 1980s, higher education institutions began exploring civic engagement practices to develop a reflective community-based pedagogy. Originally, civic engagement emphasis was placed on faculty to enhance their teachings, however “[l]ittle attention was paid to using service -learning to teach the civic dimensions of a discipline or to foster the specific civic learning outcomes that students were to achieve in addition to mastering the course concepts” (Saltmarsh, 2005, p. 50). There has been a

lack of clarity on what civic engagement truly entails since it was introduced into higher education. Some scholars have even argued that civic engagement must be academically related somehow and if we want to teach democratic citizenship and pedagogies, this must be conveyed through the academic curriculum.

Neoliberal Tendencies and Individualization

Before I analyze the context of my concern and appropriately identify key elements that provide a deeper insight, I will provide a specific definition for the term neoliberalism as it relates to my concern because it is a common ideology that has weaved itself into service-learning, impacting the way society traditionally views service. Neoliberalism can be referenced in several contexts, therefore I will summarize an appropriate definition in regard to my thematic concern. Neoliberalism is the drive for individualization that encourages competition while simultaneously shifting away from collective democratic tendencies, practices, and lifestyles (Giroux, 2005). Within the hegemony of neoliberalism, there is evidence that greater market individualism and flexible capitalism can deface collectivism, social compassion, and humanitarian practices. The origin of my concern traces back to the history of neoliberalism on a university and individual level. The individual level of neoliberalism that I am speaking on is the popular chase of entrepreneurialism and human capital which is almost always accompanied by competition.

Today, due to the social and economic pressures of neoliberalism, students are faced with more focus on human capital, which leaves very little room for acts of active citizenship for the growth of democracy and deeper visibility and understanding of social injustices. According to Dean (2015), service is often used as an individualistic tool to one-up oneself:

One such example is the trend toward volunteering to improve one's own skills, in order

to better compete in the jobs market, rather than to fulfill a social need. A move to more instrumentally motivated volunteering has changed volunteer-involving organizations' recruitment strategies, which focus on the benefit volunteering can bring to an individual (such as increasing their economic or human capital) over the potential altruistic benefits that arise from donating one's time to help others. (p. 140)

There is a definitive role that individualism plays in volunteering. Approaching service-learning with an individualistic perspective overlooks the reasons we engage in service to begin with. *Who can donate the most canned goods? Can I earn more service hours if I bring a friend? Who has visited more exotic destinations for volunteer efforts?* These types of questions focus on personal gain when service-learning is meant to be collective. As mentioned in Chapter 2, even the discussion of the co-curricular transcript amongst universities can pose a danger for more competition and desire for human capital. Most volunteer opportunities that students want to get involved in are one and done experiences, meaning they are “doing without intention”. In most of these cases, the student leaves the experience with no real meaningful outcome, but rather they feel satisfied because their organization racked up more volunteer hours than others. The true reward for some students isn't active citizenship or becoming a vital part of democracy but furnishing their resume to have a competitive advantage when it comes to return on investment down the road. Students see this as a reward to embellish their resumes, which is negative motivation and a distortion of values. The focus of students in this aspect is on intrinsic motivation over extrinsic motivation, which negatively effects society and creates a dystopia of values. Even more disturbing, according to Dean (2015), the National Coalition for Independent Action (NCIA), argues that volunteerism has business model values:

The voluntary sector has become another cog in the privatization of public services,

which has led to the defunding of established community groups, altering the nature of the voluntary spirit. 'Dominant ideas about volunteering have moved away from self-help, community development and campaigning to the "workplace model" that sees volunteers as unpaid workers. (p. 141)

This is extremely dangerous and obscures the grounds for altruism.

In Dean's (2015) article, he offers a question from historian Tony Judt, who asks, "...what can furnish a younger generation with a sense of purpose beyond its own short-term advantage?" (p. 141). The individualization of volunteerism is a long-term threatening trend to society and only feeds into capitalism and human capital. Dean (2015) discusses the existence of successful social and political movements to shake this, but they are typically temporary responses to crises:

The long-term trend of individualization is considered by Hustinx (2000:57) as 'the most dangerous threat to volunteering, eroding what solidarity still remains among citizens.'

With much of the solidarity of social and economic life removed, young people have to construct fractured and flexible identities and preferences (Giddens, 1991)'. (p. 141)

Individualizing life and focusing on self-serving return on investment will not lead to systemic change. Continuing the reign of neoliberalism and encouraging competitive behaviors within volunteering is risking democratic altruistic practices being eliminated from society. With influential forces like social media, consumerism, and privatization, students encounter volunteering as a competition, constantly comparing themselves to their counterparts. "Within the discourse of neoliberalism that has taken hold of the public imagination, there is no way of talking about what is fundamental to civic life, critical citizenship, and a substantive democracy" (Giroux, 2005, p. 10). Students today are over-stimulated, and they have tendencies to over-

commit themselves, especially in volunteer work. This encourages them to engage in short-term, non-democratic, dead-end volunteering pursuits rather than committing to a long-term life of civic engagement. This diminishes the possibility for students to become active citizens in society and practice democratic tendencies throughout their lives.

Service-Learning Historical Exploration and Student Affairs

My concern of service-learning and individualism fits into the context of the broader history of Higher Education and Student Affairs and I will discuss how it relates back to the era of neoliberal and neoconservative ways of the 1960s. As the rebirth of the Student Activism Era emerged in the 1950s, society faced a period of political repression. Liberals and radicals were pushed out of their jobs due to their political opinions and stances, and it was the first time in years that right-wing student groups dominated campuses. Conservative groups such as the pro-McCarthy Students for America, founded in 1951, held strong, thanks to external financial support (Altbach & Peterson, 1971). As left-wing students were being ignored and criticized, they still found methods to successfully organize radical movements.

The Division of the Haves and the Have-Nots

In 1960, the number of students on American campuses was growing larger than ever. “The university was transformed from an important yet somewhat “ivory tower” institution into the “multiversity” at the center of economic and political life” (Altbach & Peterson, 1971, p. 13). Organized student movements wanted to change power relationships in society and bring social reform. Neoliberal governmental ideologies then kicked off the division of the “haves” and the “have-nots” after WWII aided in the transformation of universities into “instruments of national security” (Heineman, 2018, p. 6). State funding was generous, and the class divide was intense. White and black progressives were separated, marginalized, and outnumbered. Corporate

presence and actions reigned on campuses, which altered the nature of the university community greatly, having them operate more similarly to factories (Davidson, 1966).

The concept of the human capital theory is closely associated to neoliberalism and is explained by Schultz, “who first popularized the idea that spending on human services such as education should be considered an investment rather than an act of consumption – and therefore that education itself should be considered a form of capital or interest-bearing asset” (Cooper, 2017, p. 219). As student movements radicalized within universities, more democracy and collective support was being created by students. Universities did not approve of how much democracy was happening on campuses, which led to student protests and further continuation of movements. Milton Friedman and Gary Becker highlighted during this time that the value of private as opposed to public return on investment was favored and encouraged further policy (Cooper, 2017). This meant that the focus of return on investment was individualized rather than shared for the collective, overshadowing the possibility for greater opportunity within democracy while perpetuating the reign of whiteness in service. With favoring a private investment in human capital, society faced a dangerous reality of even further marginalization and oppression of class, race, gender, and sexual orientation.

Ronald Reagan’s Manipulation

The liberal activism that broke out at Berkeley in the 1960s was criticized by Ronald Reagan, warping the validity behind its meaning and exploiting the white working class to turn against their own economic values. Reagan prioritized “public-private partnerships, entrepreneurial research and intellectual property in the production of economic value” and thought of the idea of the “creative society” to define it (Cooper, 2017, p. 233). While praising entrepreneurial work and the competitiveness of the production of purely economic gain,

Reagan's creative society also "aspired to make full use of California's culturally and racially diverse human resources while at the same time neutralizing their most disruptive political claims" (Cooper, 2017, p. 233). This is a perfect example of neoliberal buildup. Reagan's campaign swayed individuals into looking at themselves from a purely return on investment perspective. When the focus is strictly on productivity and efficiency within the economic sphere of education, all connections with altruism, morality, humanitarianism, and collective action are completely defaced or simply absent all together.

Utilizing education as an economic device benefits capitalism's overarching goal to have all human behavior be based on self-interest and individual strides within freely competitive markets. This is a driving force that has damaged civic engagement pursuits for individuals to contribute to a collective society instead of a washed-up, uncriticized, greedy system of money mongers.

Relevant Factors from HEPSA Literature

In this section, I identify three specific concepts from literature in higher education that intersect with my thematic concern: Moral Development intersecting with service-learning, whiteness embedded in service-learning, and lastly the critical role of higher education in creating a sustainable future intersecting with service-learning.

Moral Development

As I have briefly discussed in Chapter 2, Kohlberg's and Gilligan's work intersect with my thematic concern. Kohlberg's (1976) Moral Development Theory tested the cognitive development of students and the factors correlate with how service-learning introduces students where they fall on the Active Citizen Continuum. Specifically, the *Conditions Facilitating Moral Stage Development* create exposure to higher stage thinking and disequilibrium. This challenges

individuals at different stages of moral development by exposing them to more intense environments or conflicts that may push them out of their comfort zone while enhancing their development (Patton et al., 2016). The Active Citizen Continuum and the *Conditions Facilitating Moral Stage Development* share similarities because they both encourage individuals to challenge themselves and attain further growth. This exposure intersects with my thematic concern because it shows that engaging students in diverse experiences can lead to moral development. Students who participate in service-learning are increasing their moral development by experiencing further interactions and collaborations.

It is significant to note how Gilligan's (1977) Theory of Moral Development also intersects with service-learning. Gilligan highlighted the relational aspects of moral reasoning and how the ethic of care is embedded within that. Since service-learning is about outreach and providing some kind of care, there is a strong relationship between caring and attaining justice. Identifying an ethic of care as a central concept within service-learning helps students and professionals who want to understand how care and justice influence moral development (Patton et al., 2016). Service-learning involves a lot of community development and Gilligan's (1977) Theory stresses the importance of relationships, which creates an area where service-learning can utilize this theory to build on their moral competence. When students share their experiences of service, their empathy levels rise, and they tie into past memories, creating a more reflective stance on service.

John Dewey (1932) stressed cognitive and moral growth in students by centering processes such as inquiry, reflection, and interaction. Dewey's Moral Imagination model included two common traits; granting students autonomy and to test moral theories and underlining the role of emotion and imagination in moral judgement. It is noted that these human

emotions are not weaknesses, but instead the most promising way to attain objectivity of morality. Dewey argued that imagination leads to growth in peoples' visions from a single fixed solution to multiple potentialities especially in service-learning (You & Rud, 2010).

Whiteness

This section describes the interconnected relationship between whiteness and service-learning. As I discussed the dominating pedagogy of whiteness in Chapter 1, the history of neoliberal ideologies is also embedded in whiteness. Whiteness impedes the progression of Transformational Service-learning (Mitchell et al., 2012) and continues to benefit white folks through self-serving and aggrandizing processes. The three themes of whiteness in connection to service-learning are the historical construction of whiteness, invisibility and normative privileges of whiteness, and color-blind approaches to race (Mitchell et al., 2012). This concept of benefiting from whiteness by serving in communities is an example of self-capital in a neoliberal reality (Cann & McCloskey, 2017). In other words, whiteness uses “service” as a form of individual-level capital that is then marketed on resumes.

The historically recognized traditional approach to service-learning in relation to whiteness is transactional and it highlights the abilities, resources, and privileges one has compared to those on the receiving end, ultimately resulting in a negative outcome (Mitchell, 2008). These tendencies are persistent in civic engagement and service-learning immersions. It is necessary for students engaging in service-learning to understand how and why whiteness intrudes in service-learning and how to unlearn those ideologies.

Sustainability

In creating a sustainable future, this section highlights how service-learning and sustainability are inherently connected. A critical role of higher education is to create sustainable

living environments that consider the future. To be successful in creating these sustainable pursuits, there needs to be a paradigm shift toward a systemic perspective that emphasizes collaboration. My thematic concern critiques how service-learning in higher education stresses individual gain and competition, causing individuals to view these actions as transactional and not preparing them for collaborative lifestyles. Service-learning and sustainability are one from the same seed if approached from a perspective of experiential, inquiry-based learning and real-world problem solving on campus and in the community. Utilizing sustainability efforts in my thematic concern greatly aids in my Critical Action Research portion because it focuses on all parties involved in the intervention and uses each as an integral part of the learning experience. Using this lens of looking at sustainability, it creates more connection within local communities. Cortese (2003) explains: “Moreover, there is a strong movement among college and university presidents, deans, and faculty to promote civic engagement and democratic ideals through active faculty and student involvement (Campus Compact 1999)” (p. 19). This reiterates the bond that service-learning has with sustainability and its roots in community building and civic engagement.

Current State of the Concern

In this section, I will explain the current discourse that exists around my concern of service-learning, which includes material from several online news articles and blog sources. These sources highlight the challenges and impacts of service-learning in higher education. Then, I will describe the best practices in addressing my concern of service-learning on a structural and individual level.

Challenges

A guiding source that has been supportive of service-learning pursuits since the early

1990s is Break Away, which is a non-profit organization founded by two students at Vanderbilt University and eventually became the leading national organization offering resources for alternative breaks. Break Away's purpose is to support the development of alternative breaks at institutions and help educate students on how to think critically and compassionately. By following a critical approach and utilizing the Active Citizen Continuum, the organization believes there can be successful service trips. Now, with virtual learning leading the way, alternative breaks and service-learning need to be approached differently than in the past. For example, some universities have looked to the simple things, like reading as a real-world skill, to help guide service-learning in a digital age. Incorporating activism into students' personal and academic lives increases that valuable human connection and right now, service-learning can be used as a channel to express optimism and bring people together especially in a pandemic (Brooks, 2020). Considering Break Away focuses on service-learning through alternative break trips, this wave of virtual learning will continue to create obstacles for organizations that highlight travel. This means that digital service-learning could be on the rise in the future and preparing to figure out exactly what that entails is significant for support organizations like Break Away.

Impact

As many educators look to service-learning as a crucial learning component, there are a lot of questions being asked about the impact of COVID-19 on service-learning. I discovered a blog that answers relevant questions and concerns for those looking to engage in service-learning or those who are already involved. Some of the biggest surface obstacles in service-learning are quarantining and struggling to maintain connections with lack of interaction (ServeLearn, 2020). With this being a main focus, it can be seen as somewhat of a setback for my thematic concern

because the shift of importance hovers over the act of service itself rather than why students are engaging in it. Virtual service-learning requires technology, which is not something that all students have equitable access to, which could perpetuate the pattern of white normativity that follows service-learning. Mitchell (2012) notes that without attending to our biases, expectations, and traditions, “strategies of instruction that consciously or unconsciously reinforce norms and privileges developed by, and for the benefit of, white people in the United States” will continue to be preserved (p. 613). These technological norms favor those who have the ability to engage and keep out those who are at a socioeconomic disadvantage.

Best Practices in Service-Learning

From a structural level, integrating academics and deconstructing real histories is where service-learning begins its best practices. In order to serve, individuals need to be educated on histories and most individuals need to unlearn ideologies that reproduce oppression and marginalization. As service-learning is continuously evolving and being integrated in many different forms throughout higher education, the best practices are currently focused on community-based learning experiences that address social injustices and concerns by building partnerships that are mutually beneficial.

Because service-learning remains rooted in a pedagogy of whiteness as a result of oppression, racism, privilege, and the reproduction of inequality, the relationship it holds with hierarchal structures is powerful. It is known that service-learning plays a large role in the area where whiteness dominates and POC are continually isolated. To transform traditional service-learning into a more equitable practice within higher education, a critical approach has to be applied. This transformation can lead to a social change orientation, a goal to redistribute power, developing authentic relationships, and incorporating reflection during each process.

On an individual level, empowering students to engage in service-learning and become or continue living as active citizens in their own communities is something that can be done through many channels. To address my thematic concern on an individual level, most best practices insist on incorporating reflection exercises into the work to gain more introspection in order for students to fully understand what being an active citizen is. Civic engagement-based work can bring a lot of reflection into someone's life. In order to achieve accessibility and cultural revolution, we need civic engagement-based programs to witness first-hand what is happening in the world and be there face to face to ask the supporting questions. There is certainly one vision in civic engagement that goes without question and that is working together with diverse minds and bodies while supporting a purpose. At this moment in time, our communities are struggling to keep people safe and healthy due to the pandemic, white supremacy and racism, homophobia, and governmental forces such as the military and police forces. Now, we are consistently looking at the big picture and how everything is affected by these unequitable issues. This is an ideal time for higher education to understand the importance of uniting together to demand for traditional oppressive structures to be broken down.

Related Professional Experience

In this section, I will unpack what I learned in my internship and professional experiences that shaped my thematic concern and helped direct me toward developing an intervention. The first area I will discuss is the influence from power and privilege concepts, which prompted me to want to delve into learning more about neoliberalism, competition, and structural whiteness within service-learning. The second area I will address is advising and supporting and how this area of Student Affairs gauged my intervention to incorporate empathy and highly reflective practices. Finally, I conclude this section by sharing some social justice methodology that I took

away from an ACPA session about fostering social justice awareness through experiential learning.

Power and Privilege

As mentioned in Chapter 1, I discussed my experience during my time of interning and holding a graduate assistantship with the Center for Civic Engagement and Social Impact. This section will further detail what I learned in that role and how that has shaped my concern and intervention. While working for the Center for Civic Engagement and Social Impact, I was exposed to the levels and definitions of neoliberalism through exploring power and privilege concepts and how they have continuously devastated higher education practices and serve structural systems well. Having the opportunity to learn more about societal power structures while seeing some of those neoliberal effects in real time was a great influence in pushing me to focus on service-learning and its flaws around racism, heroism, white saviorism, voluntourism, etc. Learning about the different sources of power and how higher education mimics a business model in its many traditional values and practices showed me that service-learning was one of those dominant traditional practices that has not changed much since it was introduced to higher education.

Advising and Supporting

While learning about effective advising and supporting methods in higher education, I was gravitated toward making humanly connections between students by expressing empathy. As Bréne Brown puts it, “Empathy fuels connection. Sympathy drives disconnection” (Brown, 2013). It is feeling with people and their vulnerabilities rather than dismissing them or highlighting their issues. Sympathy over empathy in service-learning is something that most people resort to rather than taking the time and energy to listen and respond carefully to a

situation. This perspective to advising and supporting encouraged me to layer that type of support into my intervention to create a vision where students can be vulnerable and willing to reflect on their own experiences of privilege and histories of service.

While empathy is at the core of my values for my intervention, I am highly motivated by the concept of “appreciative assessment” and its phases (He & Huston, 2016). Appreciative assessment can aid in student development by involving balanced, action-oriented analyses that help guide assessment and evaluation. He and Huston (2016) posed appreciative education as a theoretical framework, which arrived from the blending of several theories (see p. 224 in Bloom et al., 2013 for more detail).

In order to better understand the issues that come with service-learning, one of the most important concepts is to focus on students’ past experiences with service objectively and how sharing those experiences with diverse groups can better highlight where the issues among service-learning started and how to gain a broader perspective on its harmful habits. Reflective conversations can help students reach transformational learning. Throughout my intervention, I want to encourage students to reflect meaningfully on their experiences while analyzing their assumptions of society and everything around them. This is an effective strategy to help boost my intervention because it enables students to think independently and make meaning of and negotiate their own values and feelings instead of complying to the ideologies that are forced upon us (Baxter Magolda & King, 2008).

Equitable Experiential Learning

Having the opportunity to attend the 2021 ACPA Conference presented me with new ways of integrating more equitable methods into my intervention. Specifically, I attended a session called “Fostering Social Justice Awareness Through In-Person & Online Experiential

Learning” where the presenters discussed methodologies for applying experiential learning. The session centered a study in which its purpose was to examine what elements inside the classroom and outside the classroom focus on social justice. The goal was to understand the purpose of experiential learning and its challenges. I drew a connection immediately to my thematic concern when they introduced experiential learning as an equitable means to reach higher levels of social change. The anchor for experiential learning noted in this session was the Social Change Model of Leadership (HERI, 1996). This model includes layers of individual, group, and community values that can mold experiences into something more meaningful and equitable in nature. Each layer of the model holds significant importance to encompass experiential learning. For example, individual values include congruence, consciousness of self, and commitment which can be put into action by participating in community-based learning, uncomfortable but necessary classroom dialogue, and ongoing self-reflection; group values include collaboration, common purpose, and controversy with civility which can be led through the lived experience of critical human connection, difficult conversations, and projects that require action; and community values incorporate citizenship by community based research and engagement and building coalitions to create space for students to connect with the community and create social change through long-term service projects. I had already planned to apply the Social Change Model of Leadership to my intervention and after attending this session, I had a better understanding of how the three layers weave into each other to further stages of development and reach critical consciousness.

Chapter 4: Program Design

In this chapter, I will propose my intervention as a potential solution to my thematic concern, and describe the purpose of my planned program, including specific goals, objectives, and learning outcomes. This description will detail my action plan, which utilizes significant models of curriculum design. I will then discuss how the frameworks from Chapter 2 and 3 inform my pilot program. To provide more detail on the components of this program, I will break down the elements and describe all sessions and how they address the articulated goals, objectives, and learning outcomes. I provide materials for each component of my pilot program, while recognizing the possible challenges stakeholders might anticipate in relation to the intervention. Finally, I share how specific core professional competencies from the field of Higher Education and Student Affairs intersect with my thematic concern and proposed intervention.

Purpose and Goals

Below, I introduce my Social Change and Awareness Pilot Program as a potential solution to my thematic concern in this section. I will also provide success indicators that demonstrate the students' progress toward my pilot program's goals and outcomes. My intervention has an iterative component of Transformational Service. I define Transformational Service as long-term service that aims to encourage intentional change for a better future through critical thinking, questioning, and challenging systems for why they are the way they are. The Social Change and Awareness Pilot Program is an opportunity for students entering their fourth year to be active members of a community focused on their social justice, sustainable, and peace pursuit passions within the collegiate community. This pilot program is a year-long commitment to aid students in understanding how service-learning is rooted in a pedagogy of whiteness and to

simultaneously target their passions of social justice while translating their work through service-learning, all while incorporating critical consciousness, feminist ethics, and moral imagination.

The pilot program's overarching goal is to understand the students' value of service-learning and draw out connections to empathy, reflection, and moral reasoning from the students rather than the neoliberal ways of competitiveness that tend to stand out within higher education. The pilot program will be co-led by academic professors in the fields of Youth Empowerment and Urban Studies, Women and Gender Studies, Sustainability, Political Science, Global Studies, and Citizenship Education as well as Student Affairs educators. Two Graduate Assistants will be supporting the students as mentors in the pilot program. Because this pilot program depends on instruction to be successful, students will be educated generally on each area through bi-weekly classes and training sessions. Then they will have the opportunity to choose which social justice area they wish to commit to in terms of long-term service. In order for this pilot program to reflect democratic/participatory actions, instruction will take place in the field, not in the classroom, therefore securing several locations for instruction is vital.

The Social Change and Awareness Pilot Program's purpose is to educate students about the styles of traditional service-learning that have been harmful within higher education and society at large, while ensuring the students are engaging in different methods of long-term Transformational Service-learning that does not center or reinforce whiteness and includes local collaboration and empowerment. All of these components should propel participating students to continue to remain involved in active citizenship and civic engagement post-graduation and beyond. Overall, this pilot program should prepare students to be sustainably active in their communities from a transformational and moral lens. The pilot program has a student development and experiential education focus with a unique approach that understands and

values various ways of learning and disseminating information, along with utilizing diverse sources of information, such as external organizations and community partners. Here, I outline the Social Change and Awareness Pilot Program's primary goals, objectives, learning outcomes, and success indicators.

Goals

1. Create a space where students can take part in Transformational Service.
2. Develop a structure where students can have the opportunity to engage intentionally and meaningfully.
3. Spark conversation on campus around why we need Transformational Service and open up the conversation of values.

Objectives

1. Awaken students' moral imagination (Dewey, 1998) and unpack how it intersects with methods of Transformational Service through the integration of personal development and social justice pursuits.
2. Collaborate and engage with a wide array of non-profit and governmental agencies, faculty, staff, student organizations, alumni, and community members, approaching each service action with intention and purpose.
3. Adapt to the fluidity of collaborative teaching and learning in an experiential learning environment through active participation and knowledge seeking.
4. Articulate the history of traditional service-learning and the perpetuation of whiteness that accompanies it.
5. Display long-term commitment to a social injustice through action and collaboration.

Figure 2 below serves as a guide for students' self-assessment in where they fall in the

area of active citizenship. The Active Citizen Continuum unpacks and provides examples of the differing levels of active citizenship. This continuum will often be a point of reflection for the participating students.

Figure 2

The Active Citizen Continuum



Learning Outcomes

After participating in this pilot program, students will be able to:

1. List three (3) examples of how injustices in society are traced back to historical systemic issues and hierarchal structures.
2. Compare and contrast which types of service are perpetuating whiteness in service-learning and which are challenging it.
3. Describe the connections between service, privilege, and personal social identity.
4. Describe the Active Citizen Continuum (See Chapter 1 and above) and how they have evolved through its sequence.

5. Demonstrate commitment to the Active Citizen Continuum by organizing or joining community groups, nonprofits, grassroots, or social advocacy groups that participate in collective action and service.

Success Indicators

1. Student creates or finds three (3) sources (image, video, song) that symbolize historical systemic issues and hierarchal structures.
2. Student develops a table that identifies different types of service-learning and distinguish which are problematic.
3. Student illustrates their identity and includes the facets of personal social identity and privileges.
4. Student designs an action plan timeline to achieve they have met the expectation of the Active Citizen Continuum.

Theory to Intervention Design

Chapter 2 and Chapter 3 inform and support this intervention, and I detail this below. The frameworks that I discussed in Chapter 2 are moral development, access and feminist ethics, and dispelling hierarchal structures. Within those frameworks, I included the following theories to help guide my intervention's goals, objectives, and learning outcomes: Kohlberg's (1976) Moral Development Theory, Dewey's Moral Imagination Model (1998), and Gilligan's (1982) theory. All of these moral development models come together in my intervention by engaging the students in moral reasoning, real life moral dilemmas, and diverse discussions. Through Gilligan's (1982) theory specifically, empathy and the ethic of care will be recommended and practiced within my pilot program.

As I discussed in Chapter 2, accompanying moral development concepts with reflection

practices can heighten self-awareness and one's moral compass (Mitchell et al., 2015). A part of my training component includes reflection and engaging in techniques such as scenarios to prepare their moral imagination. Access and feminist ethics will be reflected in my intervention through educating students on how hook's (1993) discussion of "a lack of meaningful access to the truth" (p. 29) is a common marginalizing tactic in which most of our educational issues are created. Through learning the topics below, students will discuss and unpack issues of oppression and deconstruct histories. I understand this program alone cannot resolve the damage that whiteness and neoliberalism has had on service and volunteerism, nor can it guarantee that all students will participate in the program for altruistic reasons, however it does attempt to prepare and empower students to understand and demand that oppressive structures be broken down and analyzed, including things such as mission trips, voluntourism, and white-saviorism seen in these experiences.

The literature I discussed in Chapter 3 focuses on the relationship between moral development and the Active Citizen Continuum, whiteness, sustainability as a critical role in service-learning, and equitable experiential learning. All of these literature areas support my intervention in their own ways. Kohlberg's Moral Development Theory is used to test student development, and the Active Citizen Continuum acts as a form of measurement for where a student falls in the development of becoming an active citizen. Dewey's Moral Imagination Model (1998) also informs my intervention because it stresses that showing emotion and being empathetic is not a weakness, but a way to obtain objectivity of morality (You & Rud, 2010). Many of the topics and theories that are included in the program's instruction focus on unpacking how whiteness has inserted itself in service-learning history. It is necessary to acknowledge and discuss those areas of service-learning that have been impacted by whiteness

standards and expectations.

The discussion on the critical role of service-learning and sustainability is a foundation of my thematic concern because for service-learning to stray from traditional approaches, it needs experiential learning and real-world problem solving. The pattern that I will be following in my intervention resembles an experiential learning cycle where social change is the ultimate goal. Experiential learning involves the Social Change Model of Leadership (HERI, 1996) and I would like to model my intervention stages by incorporating the model. As my intervention has many layers, the Social Change Model of Leadership does as well, placing equal value on the individual, the group, and the community. Students as individuals in this program will gain congruence, consciousness of self, and commitment through community-based learning. As a group, the program members will practice collaboration while focusing on a common purpose and projects that require action. The community is involved throughout my intervention as they are significant stakeholders in reaching Transformational Service.

Program Proposal

Throughout this section, I outline a thorough description of my tiered intervention. Each agenda component works its way towards addressing my articulated goals, objectives, and learning outcomes. Here, I will outline the program's curriculum, which includes the retreat, program topics, training, and specific readings and theories. To better envision the Social Change and Awareness Pilot Program, I provide a material breakdown for the segments of my program. Because all programs face obstacles and critique, I conclude this section by sharing possible challenges I anticipate for students and stakeholders, as well as other challenges for individuals dedicated to transforming traditional service-learning.

Intervention Components

1. Student recruitment and selection

- The program will be marketed for incoming fourth year students through the College of Education and Social Work's recommendations, social media, flyers describing the program and its incentives. There will be several incentives for students to apply for this opportunity and they include gear, a 2-day retreat, cover payment for graduation fee, recommendation letters, and a service-learning scholarship. After completing the program, students will be service-learning scholars (see Appendix A).
- Interested students will submit their applications and be interviewed during the end of their third-year spring semester. Once selected for the program, students are expected to fully commit to the year-long program and attend all program instructional sessions, which are bi-weekly from fall to spring. They will engage in service during the off weeks. The application is referenced in Appendix B.

2. Faculty and community partner recruitment

- Higher Education and Student Affairs staff and faculty will be brought into the program as co-educators and graduate students are invited to serve as mentors. There will be five faculty members, two Student Affairs staff members, and two graduate assistants helping lead the program's efforts. There will be a constant collaboration with three community partners to help provide further education to the students, where they will then provide service and outreach to the partners. In coordination with community partner recruitment, representation of diverse service organizations will contribute to the goals of the Social Change and Awareness Pilot Program. In order to best address the issues of whiteness

prevalent throughout service-learning I will be ensuring that there is collaboration with POC co-educators among the staff and faculty.

3. Pre-program retreat and kick off

- The program will kick off with a 2-day retreat in the summer to introduce students and co-educators and build relationships.

4. Program Agenda: All students, Graduate Assistant Mentors, and co-educators

- Table 1.1 below provides the program agenda for... It is listed by week of content, covers the topics, activities... etc.
- 16 weeks throughout academic year, bi-weekly sessions.
- Students will engage in Transformational Service in the field during weeks 2, 4, 6, 8, 10, 12, 14, 16.

Table 1.1

Program Agenda

When?	Topics	Activities (students will rotate and begin all sessions with a warmup activity of their choice)	Trainings, Readings, & Theories
Week 1 Week 3	Introduction to Transformational Service/Unlearning Neoliberal Tendencies	Students will compare and contrast the differences of charity vs. justice approaches from their past service-learning experiences. Students will be given 5 scenarios that address common marginalization issues in service-learning. They will be expected to specifically address the concern and what role they can play to aid in the situation.	Active Citizen Continuum Committing to Community
Week 5	Moral Development	Students will be given a worksheet where they number the most important civic engagement activities from 1= the most important to them and 17 = the least important to them. We will go through the list and students will stand in certain areas of the room depending on what number they ranked for each activity. Then we will discuss what thoughts and decisions lead them chose those rankings.	<i>Kohlberg's (1976) Moral Development Theory</i> <i>Dewey's Moral Imagination Model (1998)</i> <i>Gilligan's (1982) Theory</i>
Week 7	Whiteness Embedded in Service-Learning	Students will reflect on past experiences that were affected by race and sketch out an image that	Mitchell articles on whiteness

	and Re-examining Privileges	translates a specific incident. They will share with a partner and discuss how this could happen when serving a community.	Critical Race Theory (Helms, 1995) and Racial Identity Development (Helms, 1993)
Week 9	Sustainability and its Critical Role in Service-Learning	In groups of 3, students will identify an unsustainable element within the campus community and develop a realistic long-term solution and suggestions to “present” to the university.	Angela Davis speech: How does change happen?
Week 11	Leadership in Service-Learning	Students will create a leadership development plan after learning about the different types and how they identify with them.	Transformational Leadership Social Change Model of Leadership (HERI, 1996)
Week 13	Access and Cultural Revolution (Feminist Ethics)	Students will reflect individually on an educational or real-world experience where they felt they were intentionally fed misinformation or the important information was held back because of intersectional identity differences. They will then rewrite the experience on how they would have hoped the exchange occurred.	bell hooks readings
Week 15	Understanding and Unpacking Hierarchal and Systemic Structures	In groups of 4, students will write and perform a dialogue that identifies a specific hierarchal or systemic structure and how it disproportionately effects a specific population of people.	Black Study, Black Struggle – Robin D. G. Kelley
Week 16	Program Recognition and Reflection Event	Students will be recognized for their completion of the program with a celebration.	N/A

Table 1.2 below provides details on the materials and activities chosen for the Social Change and Awareness Pilot Program. Each component serves a purpose in meeting the program’s goals, objectives, and learning outcomes.

Table 1.2

Material Breakdown

2-Day Retreat	Takes place in summer to introduce students, faculty, and staff. (establish relationships)
Instructional Supplies (Binders, Articles, Activities, Information etc.)	Each student will be given a binder with educational information in their chosen area of active citizenship. The binder will help educate them on societal issues.
Reading Materials (Book Swap) Ishmael – Daniel Quinn The Racial Healing Handbook – Anneliese A. Singh	Students will rotate books discussing different social justice histories, movements, and meaning.

Ebony & Ivy – Craig Steven Wilder Neoliberalism's War on Higher Education – Henry A. Giroux all about love – bell hooks Is everyone really equal? – Ozlem Sensoy and Robin DiAngelo This Is How We Rise – Claudia Chan	
Travel	Travel is inevitable. Public transportation passes or university van for longer travel might be needed.
Refreshments	Drinks, chips, pizza, snacks, etc. for gatherings
Facilities	Finding spaces that are free to use on campus or at facilitators' locations.
Flyers	Market the program so students apply.
T-shirt	Gear will help identify which students are in the program and incentivize.
Water Bottle	Students will make a habit to use this to replace plastic water bottle.

Challenges

Throughout this section I will note the various challenges that can complicate the production of this intervention. Programming is not a cheap endeavor and budget constraints are a real issue in Higher Education and Student Affairs, therefore this program is purposefully designed to be as affordable of a pilot program as possible. Overall, the issue that I am choosing to tackle is one rooted in history, and this intervention is a stab at attempting to transform a part of the traditional higher education structure that perpetuates complacency towards self-serving practices in service-learning. A major challenge I may face with implementing my intervention is being able to articulate this specific foundational problem within service-learning because it can be perceived in many different ways, and depending on the individual, can face bias. Factors such as socioeconomic status and race have powerful influence over individuals' relationships with service-learning. In this program, students will be in an environment where they are encouraged to share their experiences, therefore there may be a struggle with creating atmospheres of complete comfort where students can be vulnerable and reflective in sharing

perspectives.

In the collaboration aspect of this program, willing partners are essential in order to best educate students. Due to power structures and systems of hierarchy that diminish attention to student development, it will be a challenge to find the right individuals to support breaking down structures of oppression. From a structural approach, finding areas in the field to take part in the instruction and experiential educating portion of the intervention will be tough because of university restrictions and availability of the chosen spaces of learning. Finally, finding an experienced professional who can help educate and reiterate the issues of whiteness in service-learning throughout the program is imperative because, as a white person myself, it is impossible to not feel some hypocrisy as I developed this thesis and intervention. I often question if I am addressing the issue of whiteness enough in my thematic concern and intervention because as a white person, I am only subjected to the white experience, which could be problematic. Through anticipating this problematic area, I will be ensuring that there is collaboration with POC co-educators as I discussed in the intervention components above. Here, I pose a few challenging questions below that aid in the vision of my intervention.

1. How can we know students are engaging in service for social change and not just for credit?
2. Is it okay to present service as a requirement and hope that with help, reflection and instruction, students come to find the intrinsic value of service?
3. Taking student development into consideration, do we believe that most traditional age college students come to campus ready to be altruistic?

Professional Competencies

Here, I will detail how a few of the core professional competencies articulated in the field

of Higher Education and Student Affairs intersect with my thematic concern and proposed intervention. I will delve into which ACPA/NASPA Professional Competencies and their foundational outcomes that are connected to my thematic concern and intervention. I will conclude this chapter by describing how the Strategic Imperative for Racial Justice and Decolonization (ACPA) is demonstrated throughout my intervention.

ACPA/NASPA Professional Competencies

There are two ACPA/NASPA Professional Competencies that directly intersect with my thematic concern and intervention and they are Personal and Ethical Foundations and Social Justice and Inclusion. The Personal and Ethical Foundations competency largely intersects with my thematic concern because it calls attention to the internal voice and ethics of care. Working regularly within and collaborating with organizations has influenced the style of my intervention when it comes to creating positive change and encouraging growth as a process. Leading with self-awareness accompanied with continual reflection, team-oriented views, and utilizing interpersonal skills to meet peak communication are competencies that intersect with my intervention (ACPA/NASPA Competencies, 2016). This includes identifying strengths and challenges of oneself in order to reach a level of self-authorship that explores the relationship between beliefs and actions critically (Baxter Magolda & King, 2008). The Social Justice and Inclusion competency also intersects with my thematic concern because understanding and comparing hierarchal systems and ideologies of oppression, privilege, and power are imperative components within my learning outcomes and success indicators. The long-lasting relationship that I hope students carry from the Social Change and Awareness program is ever advocating on issues that root from hegemonic systems of power and marginalization by exemplifying active citizenship within their time in the pilot program and in their own personal lives beyond the pilot

program.

The elements of competencies that I have discussed relate to my thematic concern and intervention because they align with how service-learning initiatives can be approached. Empathy, self-awareness, critical reflection, and collaboration all are potentialities of moral reasoning. For service-learning to have a positive effect on communities locally, nationally, and globally, all moral outlets need to be explored. This includes understanding and accepting that much of the history of service-learning is white savior complex induced or unintentionally marginalizing and alienating a community even more by creating that energy of “saving” over “serving.” There is an intense relationship with moral reasoning in critical reflection and breaking down ones understandings of fixed ideologies and patterns of volunteering. The values of service-learning and civic engagement among students have changed drastically over the years. To draw younger generation students into service-learning programs, the pursuits and goals of these types of programs need to have some link to the root of the issue.

Strategic Imperative for Racial Justice and Decolonization

The Social Change and Awareness pilot program utilizes the intersectional and intentional lens that the Strategic Imperative for Racial Justice and Decolonization (ACPA, 2017) focuses on. This imperative has been effective through conceptualizing racial justice and providing research and tools to reshape higher education. The aim of my intervention is to create more education around issues of social injustice through first breaking down and articulating how and why these injustices came into existence. As the Strategic Imperative for Racial Justice and Decolonization define the timeline of the strategic imperative as expansive inclusive, intersectional, and transparent, this is also how I approach my intervention. The Social Change and Awareness pilot program sets up students to not only become active citizens during their

fourth year in their undergraduate experience, but also for the remainder of their lives, which calls for an expansive look at how this pilot program can carry into later stages of life if one is dedicated to Transformational Service. The collective imagining that the imperative highlights is directly related to my discussion in Chapter 3 and briefly mentioned under the section “Theory to Intervention Design” above about incorporating the foundations of Dewey’s Moral Imagination Model (1998). The similarity that they share is their connection with inquiry, reflection, and interaction and how these steps can lead to growth in multiple potentialities and visions.

Chapter 5: Implementation & Evaluation

Throughout this final chapter, the Social Change and Awareness Pilot Program's implementation, assessment and evaluation, as well as limitations will be shared. The implementation of the program includes a timeline with assessment measures to ensure each process has a purpose. A plan for obtaining funding to cover the program's budget costs is incorporated with marketing and recruitment strategies. I then discuss how the program intervention will require specific leadership models and theories to thrive, while dissecting values of different leadership approaches. Following this I share influential successful leadership styles influences, values, and concerns that inform the Social Change and Awareness Pilot Program. As servant leadership remains a common style in service-learning, I believe it needs to be paired with other styles of leadership because when it stands alone, it can create imbalances and magnify social justice issues. In the assessment and evaluation section, I unpack the importance of evaluation and assessment and how it contribute to successful programming. I present my plans to evaluate the impact of the Social Change and Awareness Pilot Program and its level of success in achieving the stated goals and objectives. I wrap up the chapter with disclosing issues that I did not get to address with my intervention and which I recommend be addressed in future work.

Timeline

I outlined the Social Change and Awareness Pilot Program utilizing a backwards planning model to pinpoint outcomes and be able to evaluate the program realistically. Below is a structural timeline of the Social Change and Awareness Pilot Program, which displays different segments of the program and when they occur throughout the year. As I shared in the program agenda in Chapter 4, this timeline serves to display what stages of the program occurs during

certain times of the academic school year. This is designed to clearly show the status of the program throughout the year.

Table 1.3

Program Timeline

Time of Year	Program Status
End of Spring semester (students ending 3 rd year)	Market program to incoming 4 th year students through flyers, social media, and college of education and social work recommendations Applications & Interviews Co-educator recruitment and brief training (GA Mentors, faculty, SA staff, community partners) Pre-program retreat in May (2 days)
Summer before academic year begins	Begin book swap in August
Fall	Instruction and Training Sessions for students (bi-weekly) Social Justice Art Exhibit Fundraiser Students begin service in the field (bi-weekly)
Winter	Instruction and Training Sessions for students (bi-weekly) Students begin service in the field (bi-weekly)
Spring	Instruction and Training Sessions for students (bi-weekly) Students begin service in the field (bi-weekly)
Summer after academic year has ended	Overall evaluation and assessment of the program's success

Budget

The expenses for the Social Change and Awareness Pilot Program range from personnel to material items (see Appendix C). The personnel expenses include recruiting faculty, staff, community partners/facilitators, as well as graduate student participants. The costliest personnel item will be the employment of two graduate students, which comes out to \$40,000. The other

major budget items are for potential travel costs, program gear, costs affiliated with the 2-day retreat, scholarships, and covering the graduation fee of the participating 4th year students. The scholarship for 12 students comes to \$12,000 and the retreat is estimated at about \$6,300 for all students and co-educators in the program. The total cost of \$74,789.00 is substantial, but also not impossible to fund. Ideally, the fundraising and marketing methods I discuss below will aid in attaining funds.

Fundraising

To fund my program, I will strategize a social justice art exhibit auction that aims to not only raise money for a justifiable program, but also engage students in other colleges, such as the College of Humanities and Arts, to participate in parts of the intervention. The social justice art exhibit auction will take place in the later part of the fall semester (see Appendix D). Art students will be invited to participate in developing social justice-based art and put it on display for auction. Donors and collaborators will be invited and participants in the program will spread the word and market the auction in their academic classes and co-curricular experiences. The art students will receive credit for their participation. The funds will come from the sale of the artwork that is donated to the program. During the social justice art exhibit auction, there will also be food for sale, which the students in the program will be coordinating and selling at the beginning of the event when attendees can view the artwork. This method may not bring in a large amount of funds, but it will raise awareness and feature students.

I will also mail letters to donors as a fundraising strategy for my program, a draft of which can be found in Appendix E. The letter will include a menu that exemplifies exactly what each donation is contributing towards, so the donors can have a transparent look into the parts of the program and have some options. From a sustainable standpoint, this method will be the

easiest way to bring in funds and spread awareness of the program.

Marketing and Recruiting

Marketing and recruitment are significant elements designed to obtaining participants for any program. In order for the Social Change and Awareness Pilot Program to reach a diverse student audience, I will send out an email announcement (see Appendix F) to faculty from different colleges and institutional units asking to pitch the program to their students. Staff and faculty will also be asked to nominate students in their classes who have showed past dedication to service.

A flyer for the program also acts as a marketing tool, as mentioned in Chapter 4 (see Appendix A). Recruiting community partners and co-educators such as staff, graduate students, and faculty is just as important as student recruitment, therefore I will be writing letters to ask for participation (see Appendix G). Community partners will have direct access to the co-educators and co-educators will have recurrent relationships with the community partners, which serves as a collaborative communication method.

Successful Leadership

Leadership is essential to the success of this program, especially because becoming an active citizen exudes leadership qualities. Below, I will talk about influential leadership that informs components of the Social Change and Awareness Pilot Program, transformational leadership and its large role in change, and leadership values. I conclude this leadership section by targeting some concerning styles of leadership in service-learning. Among those concerns, I note how servant leadership remains a common style in service-learning, however it needs to be paired with other styles of leadership because when used alone, it can create imbalances and magnify social justice issues.

Leadership Influence

Throughout this section I discuss the qualities of effective leadership in Student Affairs and the Social Change Model of Leadership Development (HERI, 1996). The characteristics of effective leadership in Student Affairs involve collaboration, establishing direction, commitment, and empowerment (Northouse, 2019). These qualities are the main components that inform the strategies within my intervention. Since leadership is referred to as a transformational process within education (HERI, 1996), it is important to acknowledge that there is not just one type of leader (Northouse, 2019). Different personalities lead with different values and this program encourages students to lead in the areas they have values in using their own styles. Leadership can be conceptualized through many lenses incorporating it as a process that involves influence, collaboration, and finding common goals. When an individual is able to establish their own values and is confident to share them, this attracts others who share the same or similar beliefs. This characteristic depends heavily on influence and understanding others' priorities and visions. When collaborating with community partners during the program, establishing common goals that every party is on board for is imperative to move forward without neglecting anyone's input or recommendation.

As I discussed at the end of Chapter 3, The Social Change Model of Leadership Development (HERI, 1996) also identifies leadership as a process. The model looks at leadership from three perspectives: the individual, the group, and the community (HERI, 1996). Taking into account all factors and stakeholders, the Social Change Model of Leadership Development is common in higher education because it thrives for positive social change and seeks to aid in development of internal leadership (HERI, 1996). Through doing so, there are seven characteristics that are identified as the most critical values within leadership. The Social Change

and Awareness Pilot Program relies on internal leadership because it searches for deeper meaning behind service-learning. The characteristics of the Social Change Model of Leadership Development are consciousness of self, congruence, commitment, collaboration, common purpose, controversy with civility, and citizenship (HERI, 1996). Collaboration and encouraging positive social change results in social interpersonal success, which helps students develop constructive habits and moral behaviors that reflect their beliefs and values. The Social Change and Awareness Pilot Program highlights this exact point by engaging students in different forms of collaboration externally, while also having them reflecting inward on their own moral imagination.

Of the 7 C's within this model, commitment, controversy with civility, and citizenship are critical values associated with developmental and academic success because they each bring a component of change (HERI, 1996). The program's overarching goal is to change the current state of traditional service-learning and educate those who want to make real change without being harmful to society, therefore understanding that there is more of a chance for change if commitment, controversy with civility and citizenship are incorporated into the Social Change and Awareness Pilot Program. One of the prominent components of the program is commitment because it is a long-term promise to active citizenship. Those who strive to be more educated by thinking critically and challenging their own beliefs are committed to exploring other perceptions of reality and want to change society to reflect a more equitable community where one can live without fear of, ostracism, alienation, oppression, marginalization, assimilation, etc.

Transformational Leadership

Transformational leadership is inserted into the Social Change and Awareness Pilot Program by inspiring students to make change. The characteristics of transformational leadership

in Student Affairs are motivation, inspiration, encouragement, and looking to the future and being strategic in their actions and words. This type of leadership is extremely hands-on and innovative. Transformational leadership is a critical approach in understanding, questioning, and challenging systems for why they are the way they are. The end goal in transformational leadership is change and what can come for the future (Harrison, 2011). The characteristics that are shared between effective leadership and transformational leadership in Student Affairs are they are both identified as establishing direction and inspiration and empowerment for individuals to reach their full potential. The main difference between these styles is that transformational leadership has an essence of ringing in change and hope for a more equitable way of living, which is a prominent characteristic in designing my Social Change and Awareness Pilot Program. As Harrison (2011) puts it “[t]ransformational leadership succeeds in promoting the development of a vision. Divorcing power from position enables members of an organization to identify needs, and in some cases, this softer form of leadership might effect modest change” (p. 51).

Leadership Values

Throughout this section I share various models of leadership that influenced my pilot program, such as *Bolman and Deal’s Political and Symbolic Frames as a Model for Student Affairs Administration* and the *Circular Framing Model*. Within servant leadership are the core values of empathy, integrity, and sacrifice, which are used to develop leadership skills and sensibilities (Martin et al., 2019). Service-learning as activism has shaped my thematic concern greatly because it acknowledges that there are many forms of advocacy and it “positions activism as something that is ongoing, multiplicitous, and indicative of a longer-term goal of creating some form of social change” (Martin et al., 2019, p. 17).

As my thematic concern centers service-learning and the connection it holds with moral reasoning, *Bolman and Deal's Four Frames as a Model for Student Affairs Administration* identifies two frames that aid in interpreting issues facing service-learning and social injustices that are encountered. The Political Frame and the Symbolic Frame are approaches that have informed my thematic concern. In reference to service-learning, the Political Frame helps individuals understand collaboration based on common goals and how to handle constructive conflict through a critical lens. When utilizing the Symbolic Frame, individuals are able to capture historically underemphasized conditions of the past and the artistic nature of this frame invites novel and unconventional ways of thinking to disrupt mundane processes and invoke change (Sriram & Farley, 2014). Both frames apply to service-learning and how experiences can be analyzed from multiple positions.

Balancing effective and transformational leadership by using the *Circular Framing Model* will highlight the characteristics of collaboration, communication, commitment, and empowerment morphing into a more strategic approach to leadership. Because my intervention seeks to follow a path of long-term activism among students, framing it from a politically symbolic perspective allows for the student to identify and understand their values, make the commitment to change, and then advocate through channels of storytelling, which is powerful within service-learning and can bridge gaps of misunderstandings that focus on quantitative data over qualitative (Sriram & Farley, 2014). Service-learning is person-oriented work; therefore, it needs to be person-centered, which encompasses all of a person's being; physical, emotional, spiritual, and aesthetic.

Leadership for Concern

As servant leadership is common in service-learning, I believe it needs to be paired with

other styles of leadership because when it stands alone, it can create imbalances and societal issues can be made worse rather than improved. Combining servant, participative/democratic, and transformational leadership practices can create inclusive and harmonious effort towards my thematic concern. Targeting collective and non-hierarchical processes within leadership such as grassroots leadership and tempered radicalism is another tactic I will implement to address my concern because it creates a vision and stimulates hope for those who do not hold positions of power (Meyerson & Scully, 1995). Through these collective strategies, individuals can better understand and navigate institutional power structures (Kezar et al., 2011).

Assessment & Evaluation of Program

Assessment and evaluation are essential steps in determining whether any given program has successfully met its goals by syncing up to its anticipated objectives, goals, and learning outcomes. It is important to implement evaluation and assessment into program development because it reveals areas that needed more attention or areas that targeted its mission and resulted in a positive outcome. Collecting this data brings the developer closer to honest feedback that could potentially improve the program. This is also a time where conventional methods are not always praised and implementing other forms of mixed data collection can help read the program's success from multiple perspectives (Johnson & Christensen, 2019). Assessment and evaluation hold different benefits. Assessment in Student Affairs focuses on student learning, satisfaction, retention, and success (West Chester University Student Affairs Assessment, 2020). Evaluation in program development acts as a measurement on the quality of instruction. It seeks to know what has been learned through experiencing a program. According to Caffarella (2013), an example of an outcome of evaluation would be deciding if the program goals and objectives were successfully met or making a decision on whether or not a program should be continued.

Assessment, Evaluation, and Success

I will assess the impact of the Social Change and Awareness Pilot Program through several data collection methods. Having pre- and post-surveys as a first assessment method will help in gaining student's familiarity and understanding of the programs dominant concepts and theories (see Appendix H). Most importantly, the post-surveys will reveal areas where student knowledge developed and changed over time. To better evaluate instructional materials, co-educators will be asked to develop one unique lesson and one activity in the field after they are trained. This lesson will be collected and reviewed to ensure consistency of instruction. In the fall semester, during the early stages of the program, I will implement formative assessment to monitor progress by observing co-educators and students to assure that collaborative learning is engaging students and meeting the program's objectives and learning outcomes.

Students will be asked to keep a journal during their time in the program. They will be asked to vlog, draw, or write (poetry, song, story) an entry for each week, preferably right after they engage in instruction or service so that their feelings are fresh. These journal entries are a reflective outlet for students to express their experience on a more intimate level and can range from all different expressional methods. This continual reflection practice intersects with the program's first learning objective, which is integrating moral imagination and personal development into experiential learning. The students will be expected to have 16 journal entries by the time of their completion of the program. The journaling can be a private activity or the student can choose to share their entries with other peers. The journaling process will help students understand their experiences within the program. Keeping a program journal will help them provide valuable feedback when it comes time to evaluating the program through individual student interviews that I discuss further below.

Starting in the winter months extending into spring, I will begin monthly check-ins with co-educators and students to see if any immediate changes need to be considered for the program's success. This will be a conversational check in, where co-educators and students will be asked if and where they need further support to continue the program. The check-ins will help gauge what needs to be addressed or altered within the program process and to see if students are gaining more autonomy within service-learning.

To assess the program's direct impact on students, I will hold post program individual student interviews towards the end of the spring semester to gain more intimate knowledge on the program's outcomes (see Appendix I). To obtain co-educator feedback and recommendations on the program execution, there will be a semi-structured focus group for the co-educators to participate in during this time as well (see Appendix J). Below is a table that demonstrates the program activities and related assessment measures.

Table 1.4

Assessment and Evaluation Program Components

Program Component	Assessment Measures
Co-educator recruitment and brief training (GA Mentors, faculty, SA staff, community partners)	Co-educators are asked to develop one unique lesson and one activity in the field after training. This will be collected and reviewed for assessing accuracy
Pre-program retreat and after completion of program	Pre and post surveys (Likert scale), Closed and open ended
Co-educator instruction	Formative assessment for early stages of instruction- monitor progress by observing co-educators, and students
Students reflect on instruction and service experience	Student journal entries to help students reflect on experiences
Middle of the road monthly program check in	Monthly check-ins with co-educators and students to see if any changes need to be considered for the program
Students reflect on instruction and service experience	Student journal entries to help students reflect on experiences
Middle of the road monthly program check in	Monthly check-ins with co-educators and students to see if any changes need to be considered for the program
Students reflect on instruction and	Student journal entries to help students reflect on experiences

service experience	Post-program individual student interviews
Evaluation of program through the student's perspectives	
Evaluation of program from co-educator perspective	Semi-structured focus group for co-educators of program
Evaluation of student record as an active citizen	Begin tracking students' active citizenship activity over 5 years

In understanding the Social Change and Awareness Pilot Program's overarching goal, a final assessment method that will help evaluate the program will be tracking the participating students' active citizenship activity over a span of 5 years post-graduation. The tracking is implemented to observe how much impact the program had on students beyond higher education. It specifically speaks to the final learning outcome of the program, which is demonstrating commitment to the Active Citizen Continuum. For example, a student of the program may end up organizing their own social advocacy group a year after graduating, which shows how investing in the program can intrinsically motivate students to become active citizens. The tracking will help pro-long the program and provide more insight on the overall impact it had on students' commitment to long-term service.

Limitations & Looking Ahead

For the future of service-learning to be sustainable, it is important to look ahead and pinpoint what issues I did not get to address with my intervention due to limited time and resources. Similar to the challenges that I discussed towards the end of Chapter 4, the many issues that accompany service-learning vary, and choosing to tackle a deeply historically rooted oppressive ideology within that field gave me a bit of tunnel vision. I did not get to address other limits of service-learning, such as the fact that these programs could be mostly comprised of white individuals, therefore perpetuating the control of whiteness within communities. The issue

then becomes that because the program is designed to disrupt white privilege, it could inadvertently be normalizing serving the interests, experiences, and learning outcomes of white students engaging in the program. This would reinforce exactly what I set out to change. To address issues that stem from this, the evaluation of data collection will aid in seeing which program components reinforce white standards. The observations that will occur throughout the program will allow for possible alteration of activities, delivery, and instruction in the future of the program. Looking ahead, service-learning is ever changing and understanding that students need reflection to unpack their experiences is especially important for those who are not white.

Conclusion

In closing, this thesis was chosen to ultimately shift the current outlook on service-learning and how it can be transformed into a less exploitative and hegemonic system that utilizes values of equity and morality over neoliberal values. Chapter 1 introduced my thematic concern and shared experiences and concepts that led me to research more about the issues that service-learning pose. Chapter 2 unpacked my own philosophy of education, higher education, and Student Affairs, including attention to intention and purpose, accessibility and cultural revolution, and dispelling hierarchal structures. I also shared how my thesis is tightly connected to Critical Action Research and how that relationship can have a greater chance of leading change in service-learning. Chapter 3 explored my thematic concern's historical journey and discussed the impact of neoliberalism on service-learning and higher education. This chapter incorporated important literature and themes of moral development, whiteness, and the critical role of sustainability in service-learning that intersected with my thematic concern.

Chapter 4 provided detailed context into the Social Change and Awareness Pilot Program that I presented as a potential solution to my thematic concern. Lastly, Chapter 5 incorporated

the implementation plan necessary for the success of the Social Change and Awareness Pilot Program. This chapter shared the assessment and evaluation methods I use to evaluate the impact of the pilot program, which is a vital step when developing a program because it identifies the end result first. This backwards approach aids in hitting specific targeted goals throughout the program. This thesis is an attempt to show that even the systems we trust and believe are doing moral work need to be reevaluated and transformed. The Social Change and Awareness Pilot Program was created to help students understand and target their own passions of social justice without the toxic problematic traits that traditional service-learning has repeated over time. Overall, I hope this Critical Action Research thesis invokes critical questioning of the current systems, such as service-learning that we have at play within higher education and in society at large.

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Appendix A

Do you want to engage in transformational service?



SOCIAL CHANGE AND AWARENESS PILOT PROGRAM

Learn to be sustainably active in your community through a collective and moral lens

APPLY TO BECOME A SERVICE-LEARNING SCHOLAR TODAY



JOIN TODAY!

- Integrate personal development and social justice pursuits
- Collaborate with community partners with intention and purpose
- Adapt to experiential learning
- Learn and unpack histories that perpetuate harmful traditional service learning ideologies



Program Incentives

1. 2-Day Retreat to build relationships
2. Graduation Fee payment covered by us
3. Recommendation letters from co-educators
4. \$1,000 Service-Learning Scholarship
5. Program Gear



Appendix B

Social Change and Awareness Pilot Program Application

Established in 2021, the Social Change and Awareness Pilot Program seeks to transform traditional service-learning and students into active citizens in their communities.

Name *

First and last name

Short answer text

Email *

Short answer text

Academic college *

Major *

Short answer text

Please provide an overview of your leadership experience during your undergraduate experience. How would you define your leadership style? *

Long answer text

How much experience do you have with service-learning? *

not much at all 1 2 3 4 5 very experienced

Are you familiar with the Active Citizen Continuum? *

no, what's that 1 2 3 4 5 yes, very familiar

Please elaborate on your most recent service experience or when you engaged with the community. How has your community engagement impacted your attitudes, beliefs, values, and life choices? *

Long answer text

What do you believe are the top issues/problem areas in service-learning today?



Paragraph

Long answer text

Appendix C

Social Change and Awareness Pilot Program Budget

Expense Item	Justification	Cost	Total
(5) Faculty	Most faculty have a service expectation and collaborating with Academic Affairs will cut costs.	3hrs/week = \$2,000 2,000 x 5 = \$10,000 Honorarium of \$2,000 per member	\$10,000
(2) Staff	Serve as collaborative educators in program.	2hrs/week = \$1,000 1,000 x 2 = 2,000 Honorarium of \$1,000 per member	\$2,000
(3) Community Facilitators	Serve as collaborative educators in program.	Provide collaborative service and supplies. \$500 x 3 = \$1,500 Honorarium of \$500 per partner	\$1,500
(2) Graduate Student Mentors (GAs)	Serve as mentors to undergrad students during program.	10hrs/week = \$10,000 + tuition waiver \$20,000 x 2 = \$40,000	\$40,000
Instructional Supplies (Binders, Articles, Activities, Information etc.)	Each student will be given a binder with educational information in their chosen area of active citizenship. The binder will help educate them on societal issues.	\$2 x 12	\$24
Reading Materials (Book Swap)	Students will rotate books discussing different social justice histories, movements, and meaning.	\$15 x 12 = \$180	\$180
Travel	Travel is inevitable. Public transportation passes or university van for longer travel might be needed.	\$50 x 12	\$600
Refreshments	Drinks and snacks for gatherings. (chips: \$15 variety pack, drinks: \$2 liters of soda, pizza: \$14)	Chips: \$15 x 5 = \$75 Drink: \$2 x 10 = \$20 Pizza: \$14 x 10 = \$140	\$500
Facilities	Finding spaces that are free to use on campus or at facilitators' locations.	Hopefully not costly	Ideally \$0
Flyers (paper)	Market the program so students apply.	100 flyers x \$.5 per sheet = \$5 Extra funds for other marketing = \$100	\$105
T-shirt & water bottle	Gear will help identify which students are in the program and incentivize.	\$9 x 24 = \$216 \$8 x 24 = \$192	\$500
2-Day Retreat	Takes place in summer to introduce students and co-educators and establish connections.	\$300 x 21 = \$	\$6,300
Graduation Fee Paid	Incentive for 4 th year students	\$90 x 12 = \$1,080	\$1,080
Scholarship	Incentive for 4 th year students	\$1,000 x 12 = 12,000	\$12,000

Total = \$74,789

Appendix D

SOCIAL JUSTICE ART EXHIBIT AUCTION

NOVEMBER 30TH
8 PM TO 10 PM
SAN ADIAS GALLERY

Proceeds help fund the Social Change and Awareness
Pilot Program and the Art Department



Join us in auctioning off social justice-
based pieces by our very own art
students



VEGAN BAKED TREATS WILL BE SERVED

FOR MORE INFO, EMAIL
AD@EMAIL.COM

Appendix E

Social Change and Awareness Pilot Program

Dear Friend,

You've been a big part of our program's success. We can't thank you enough for your support as a donor.

Through the Social Change and Awareness Pilot Program, students engage in transformational service-learning through experiential learning, collaboration with community partners, and unpacking histories that perpetuate harmful traditional service-learning ideologies which attributes to their personal development. We are asking for your support of the program as a loyal donor. Your generous contribution would greatly sustain the program's efforts to transform students into active citizens. We have developed a fundraising menu to display exactly what you could be contributing to.

\$15..... social justice based reading materials for 1 student
 \$30..... service travel expenses for 1 student
 \$50..... instructional supplies and binders for all students
 \$100..... graduation fee paid for 1 student
 \$500..... covers 1 community partner donation for collaborative
 service and educational supplies

Again, thank you for your continued support of this program's initiatives. If you would like to support the program further, you are invited to attend the Social Justice Art Exhibit Auction taking place in the fall. We hope to see you there!

Sincerely,

Abigail Demcher
Social Change and Awareness Pilot Program Director

ad@email.com

Appendix F

Social Change and Awareness Pilot Program Recruitment Outreach

Hello colleague,

The Social Change and Awareness Pilot Program is launching in the spring semester, and we are looking for upcoming 4th year students who are passionate about transforming societal injustices. Through a transformational service-learning based year-long program, students are invited to apply to experience personal development, experiential learning, collaboration with community partners, and unpacking histories that perpetuate harmful traditional service-learning ideologies. We are asking for your support of the program by announcing the launch of the program to your classes and or students throughout your office. If you feel there is a student that would thrive in the Social Change and Awareness Pilot Program, please feel free to nominate them by responding directly to this email. Please disclose the following invitation to your students:

“If you are a student who is interested in earning a scholarship that puts social injustices at the forefront of our education, then the Social Change and Awareness Pilot Program may be a great opportunity for you to lead the change. The year-long program prepares you to become active citizens in your community through experiential education, radical instruction, and in-the-field service. In understanding the commitment this program requires, there are several incentives, which include gear, a 2-day retreat, payment coverage for their graduation fee, recommendation letters, and a service-learning scholarship. Please submit your application before the deadline. If you have any questions, please reach out to ad@email.com.”

Thank you for your support,

Abigail Demcher

Social Change and Awareness Pilot Program Director

Appendix G

Social Change and Awareness Pilot Program

Dear Potential Co-Educator or Community Partner,

The Social Change and Awareness Pilot Program is currently recruiting co-educators, such as university staff, faculty, and graduate students, and community partners to successfully implement transformational service-learning in our community. Its purpose is to educate students about the styles of traditional service-learning that have been harmful within higher education and society at large, while ensuring the students are engaging in different methods of long-term transformational service-learning that does not center or reinforce whiteness and includes local collaboration and empowerment.

We are asking for your participation as a dedicated educator or community partner to join our team in developing more active citizens. Co-educators take part in co-instructing and mentoring, covering concepts such as re-examining privilege, access, and understanding systemic structures. Community partners collaborate with the program to engage the students in service efforts. You will be compensated for your time with an Honorarium, new collaborative relationships, as well as play a key member in our program's goal to incorporate competent social justice efforts within higher education.

The pilot program's overarching goal is to understand the students' value of service-learning and draw out connections to empathy, reflection, and moral reasoning from the students rather than the neoliberal ways of competitiveness that tend to stand out within higher education. The program would thrive with your invaluable participation. We hope you can join us on this journey to change.

Sincerely,

Abigail Demcher
Social Change and Awareness Pilot Program Director

ad@email.com

Appendix H

Social Change and Awareness Pilot Program - Pre and Post Survey

The goal of the pre and post survey is to gauge students' comfortability and understanding with dominant concepts and theories that are present throughout the Social Change and Awareness Pilot Program.

* Required

1. First and Last Name *

2. How do you define service-learning? *

Mark only one oval.

- ☐ Short-term experience to help others with what I believe they need
☐ Volunteering at a soup kitchen or donating items to a non-profit
☐ Collaborating with a community partner to provide service and meet their needs through an educational and progressive lens

3. How much knowledge do you have around social injustices and their connection to historical systemic issues and hierarchical structures? *

Mark only one oval.

	1	2	3	4	5	
No knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A lot of knowledge

4. Which of the following do you consider to be issues in the field of service-learning? *

Check all that apply.

- ☐ voluntourism
☐ mission trips
☐ community based participatory action
☐ obtaining required service hours
☐ long-term service with a non-profit organization

5. How comfortable are you discussing your social identity and privileges with others? *

Mark only one oval.

	1	2	3	4	5	
Super uncomfortable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Extremely comfortable

6. How would you define your current status in relation to civic engagement in society? *

Mark only one oval.

- ☐ Member - Not concerned with my role in social problems
☐ Volunteer - Well intentioned, but not well educated about social issues
☐ Conscientious Citizen - Concerned with discovering root causes and why they are that way
☐ Active Citizen - Community becomes a priority in values and life choices

7. Please reflect on a service-learning experience that you believe provided progressive support and helped highlight societal issues for possible transformation. *

Appendix I

INDIVIDUAL STUDENT INTERVIEWS

1. When completing the post program survey, did you notice a shift in your responses compared to the pre-program survey? If so, which areas and how?
2. What was the most valuable experience you had while participating in the Social Change and Awareness Pilot program? What components drew you in the most and why?
3. Did you feel there were any limitations that kept you from engaging in intentional and meaningful experiences throughout the program? If so, what were they?
4. Can you rate the level of connectedness (1 = not connected at all, 10 = very connected) you felt when collaborating with co-educators and community partners? Please explain.
5. Did the Social Change and Awareness Pilot program teach you something that the traditional education system has not? Please explain.
6. Would you recommend this program to upcoming 4th year students? Why or why not?



Social Change and Awareness Pilot Program

Appendix J

CO-EDUCATOR FOCUS GROUP

Social Change and Awareness Pilot Program

PURPOSE:

TO OBTAIN CO-EDUCATOR FEEDBACK
AND RECOMMENDATIONS ON THE
SOCIAL CHANGE AND AWARENESS
PILOT PROGRAM



ATTENDEES



FACILITATOR
MODERATOR
NOTETAKER
PARTICIPANTS

OPEN-ENDED QUESTIONS

1. WHAT AREAS DID YOU STRUGGLE WITH INSTRUCTION (IF ANY) AND WHY?
2. WERE THERE COMPONENTS OF THE PROGRAM THAT YOU FELT STUDENTS WERE PARTICULARLY DRAWN TO OR WANTED TO ENGAGE/LEARN MORE? WHAT WERE THEY?
3. DID YOU COME ACROSS ANY OBSTACLES WHEN IT CAME TO COLLABORATIVELY EDUCATING? WHAT WERE THEY?
4. WHAT MOMENTS DURING THE PROGRAM DID YOU FEEL MOST CONNECTED TO STUDENTS? WHAT MOMENTS DURING THE PROGRAM DID YOU FEEL LEAST CONNECTED TO THE STUDENTS?
5. DID YOU FEEL THE SOCIAL CHANGE AND AWARENESS PILOT PROGRAM ENCOURAGED YOU TO BE CREATIVE AND FLEXIBLE AS A CO-EDUCATOR? PLEASE EXPLAIN.
6. WOULD YOU PARTICIPATE IN A PROGRAM LIKE THIS AGAIN? WHY OR WHY NOT?